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Late Missionary Intelligence.

From the *London Missionary Chronicle*, Oct. 1821, received at the Recorder Office.

EAST INDIES—BENARES.

Extract of a Letter from Mr. Matthew T. Adams, Missionary at Benares, dated 27th Aug. 1820.

A few days after his arrival at Benares, Mr. Adams accompanied Messrs. Adling and Bowley, Missionaries of the Church Society, to a Fair held in the suburbs of Benares, for the purpose of distributing Tracts among the people. The following is Mr. Adams's account of this visit:—

There was assembled a great concourse of people, of all descriptions, men women and children, rich and poor. At this fair, devoted to the worship of the goddess Doorga, is particularly frequented the multitude, whose sacrifices and offerings are presented to this fancied divinity.

To this strong hold of Satan we directed our course. The temple, a beautiful specimen of architecture, is surrounded by a very high wall, with two entrances to it. On the outside of this is the place where the victims are slain. It is worthy of particular notice, as exemplifying a singular feature of the present state of Mohammedanism in this part of India, that the followers of the false prophet are also the worshippers of Doorga; and although prohibited by their fellow-worshippers, the Hindoos, from slaying their victims on the same block, yet they are so bent on their idolatry, as to withdraw only to a few yards distance, where they have erected one, appropriated exclusively to themselves. Thus the main point in which the superiority of Mohammedanism to Paganism consists, viz. the unity of the Supreme Being, is destroyed; and though the Mohammedans are in some the followers of the false Prophet, they now worship with the heathen, gods many and lords many." By far the greatest number of the worshippers presented nothing but a few flowers before the idol in the temple.

After viewing the exterior of the building, we ventured to walk within the wall which surrounds it, not without apprehensions that we should be refused admittance. To our great surprise, no opposition whatever was made to us. Acquiring fresh zeal from this unexpected occurrence, we took our stand close by the temple. Here we could see the Priest, seated on the ground, receiving the gifts, and presenting them before the idol, and, holding a flower, or chaplet, or some other trifling token of respect, to the devotees, who came in such numbers as to keep him incessantly engaged. Our appearance attracted general notice; so that many came round us, wondering what could be our object. We now began the distribution of our Tracts, and to our surprise they were received with the greatest readiness. The officiating Priest, marvelling at the sight, brook his post, to see what was going on. Stern and forbidding in his looks, he approached, looked on, but said nothing. On our walking round the exterior of the building, one of the devotees cried out, that he would clear the way that we might look in and see the god. Mr. Bowley, desirous that we should view the interior of the temple, made an attempt to walk in; but the Priest stopped him, saying, that there was no admittance, unless we put off our shoes. At this we withdrew. As we stood by the temple, proud of our station, but indignant at beholding almost innumerable insults offered to Jehovah, I could not help bewailing the degradation of man, adoring the long-suffering and patience of the Almighty, and longing for the period when this people shall cast their idols to the moles and to the bats," and become living stones in the temple of mercy, which the Lord is erecting from our ruined and polluted one. During the whole of our visit to the temple, the people conducted themselves respectfully towards us, and we returned, without the smallest molestation. We afterwards distributed a considerable number of Tracts, and copies of portions of the New Testament in the fair.

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people their disapprobation, both priests and people accompanied me out of the village, showing me much respect, but at the same time declining to accept a single Tract: nevertheless, not unfrequently did the people take my part, and would not be persuaded by their spiritual guides to interrupt me when speaking: nor hesitate to acknowledge the truth of my observations, and generally asked for my books with an eagerness truly encouraging, at once showing, at least, their disregard of the Brahminical curse, and their readiness to emerge from that state of mental darkness which has so long enveloped their idolatrous land. Oftentimes they bring me a *morah*, or a chair; and some who had before heard the Gospel preached, asked me to preach to the people: I met with one man, a few miles from Cutwa, who had heard the Gospel at Manicktollah Chapel; [a missionary chapel in Calcutta.]

It has occurred that some on my asking them whether they could read, have answered in the affirmative, but on a book being presented, have immediately denied what they had just affirmed, and would not be persuaded even to look at one; and some have even turned away from it, and from me, with as much fear, as though the book possessed a secret charm. None of the people I have asked ever saw a *Sahib* distributing Tracts in any of the villages north of Culna. All the knowledge that the people generally appear to possess of the Religion of Christ, is the bare name, and that derived through the channel of some writer, or *Sircar*, in the employ of Europeans, or from those natives who have visited Calcutta.

At Jungpore I was informed that there are several Brahmins who are ready to throw off the yoke of caste, and profess to abhor the practice of idolatry, though they do not openly separate from idolaters. One of them, a man of wealth & influence says, he utterly detests the practice of female immolation, and would gladly assist, even with his property, any benevolent person who would petition Government to prevent this horrid rite.

SOUTH TRAVANCORE.

Extract of a Letter from Mr. Charles Mauld, missionary at South Travancore, dated Naguroil, 6th October, 1820.

Our sphere of labor is almost daily enlarging, and our prospects of widely diffusing the Word of Life are brightening as we advance in the knowledge of the language. Not only are individuals added to our list, but congregations, the number of which, at present, is 22, which we visit as often as possible; but one inconvenience is, that some of these are situated at the distance of 20 miles. Some of the large ones we endeavor to see once a week, and sometimes stop a few days in a place, particularly at some of the outer stations. Here our time is fully occupied in explaining the great truths of the Gospel, visiting schools, &c. In every place where we have a congregation, a school is also established, principally for the education of Christian children, [children of Natives who have embraced Christianity] tho' it is open for all. Besides these, we have other schools in some of the large towns and populous villages, which are exceedingly numerous towards Cape Comorin.

Providence is opening many doors around us which require our most vigorous exertion, and the exertions of ten times our number. Last week I went a tour into the Tinevelly country, where I found two congregations which had been raised by the joint labors of Mr. Ringeltaube and a native Catechist. The people received me with great joy, and very patently expressed their thankfulness that we had undertaken to supply them with a Schoolmaster, and, if possible, to build them a small place of worship. Similar applications are so numerous and so exceedingly pressing, that I am grieved to say, for want of funds we cannot comply with half of them. It is of great importance, were it practicable, that, in every town and large village, where we have a few people, we should form a congregation and open a school. This would not only be the means of better insuring the attendance of families, but would also bring the Gospel nearer the heathen, and more frequently call our personal labours to places which we now only merely pass through. The people who form the congregation at Malandy, for instance, come from no less than 16 towns and villages, and to attempt to visit these places with the attention which they demand, would, under present circumstances, be impossible. By day there is no place to shield us from the burning sun, and by night none to preserve us from the blasting damps.

Our Seminary at Naguroil is not at present so flourishing as it was a few months ago. This arises from two causes,—affliction, and the gathering in of the harvest,—(of which there are two) in the children are present, it consists of about 50, who are clothed and boarded at the expense of the Mission. Many of the

* The houses of the natives in this part of India are usually built with mud, and seem to exclude every breath of air, and cannot be made use of as a substitute for chapels, &c.

boys' attainments are such as give us encouragement to hope that our labors will be abundantly blessed. Our English class, considering every obstacle, is as flourishing as we can expect.

Extract of a Letter from Mrs. Mauld to a friend, dated Naguroil, 6th October 1820.

On our arrival here we found ourselves surrounded by an immense population of heathen of almost every description, from the holy Brahmin, down to the poor degraded Pariah. Our souls were stirred within us, to see the wretched condition of the lower castes, whose ignorance is very deplorable. It would make your heart bleed to witness the contempt that is poured upon the sacred authority of the King of kings; and your pity would be moved when you were told that thousands of these forlorn creatures know not that they have a soul, or that man is superior to the beasts that perish; or if so in what superiority consists.

Perhaps there is no part in India where the devil is so much worshipped as in this. The lower castes pay homage and sacrifice to him in most cases of affliction, in prospect of it to prevent it, and afterwards in consequence of vows made during its continuance; so that it is very evident that those ceremonies are all attended to from no other principle than fear. If the *Cholera morbus* makes its appearance in any village, the inhabitants immediately offer sacrifices to the bad spirit, to appease his anger, which they imagine is stirred against them: and to see their frantic actions, and frightful grimaces, and to hear their horrid shrieks and groans on these occasions, reflecting at the same time upon their awful delusions, is enough to produce the most poignant feelings in a heart far less susceptible than that of a Brainerd. This brings to my mind a circumstance which occurred at our house a few weeks since. A man was sent out to purchase a sheep: through some mistake on the part of the seller, the wrong sheep was brought: In the course of half an hour the owner made his appearance, with all the gestures of one in the last stage of destruction, tearing his hair from his head, beating his body with the greatest violence against the ground, and uttering the most terrific yells. As soon as we could get him to speak, it was discovered that this sheep was the one which in a late affliction he had vowed, in case of recovery, he would sacrifice to Satan; and that now, to use his own words, "the devil would kill him and the whole of his family." Let this suffice; though a thousand similar instances might be mentioned, to show into what an awful depth of degradation and wretchedness, these our fellow mortals are plunged by the dreadful delusions of the father of lies. And is it not to be attributed to sovereign grace, that such is not our unhappy condition? But oh! surprising as it may appear, it is from this class of people principally that have arisen those who are now saying, "What have I to do any more with idols? I am a Christian, and wish to serve the one only living and true God." I am happy to say that the number of these are daily increasing, and though as it is reasonable to suppose, they are very ignorant, and have no very consistent views of the Gospel, and in some instances forsake idolatry not from the purest of motives, yet they are immediately brought under the sound of the Gospel, and put under catechetical instruction, by which they learn many very important truths that may, by the agency of the Holy Spirit, be made the power of God to their salvation.

As Mr. Mauld is writing to our dear pastor, and giving him an account of the schools, I need not say any thing about them, only it may interest you a little to hear that we have a school for native females upon the same principle with one other at Naguroil; the number is small at present, and has to struggle with great opposition, as the dreadful custom prevails all over India to teach the females nothing; and to break this custom requires patient perseverance. Our object is to teach them reading and writing, which is to occupy one part of the day, spinning cotton, (which grows here in great abundance) knitting and sewing.

RUSSIA—SIBERIA.

Messrs. Stallybrass and Swan, during the festival of the White Month in the present year, visited several of the Bratsky (or Buriat) Temples, for the purpose of conversing with the Lamas, distributing Tracts, &c. The Directors have recently received their Journals of these visits, from which the following are extracts.

On the morning of our arrival at the Songol temple, we learned that the festival at another temple, called the *Ashibigat*, about 45 or 50 *vers* further to the eastward, was to conclude on the next day. We had intended to spend the following week at that temple, but since the assembly was on the point of breaking up, we determined that one of us should immediately proceed thither, and seize the opportunity for supplying the Lamas with books before they dispersed. Brother Swan accordingly set off in the sledge, along with a Bratsky servant. When he had proceeded about half way, he was told that the services at the *Ashibigat* tem-

ple had already closed, and that the Lamas were returning home. He however proceeded, and soon after met a company of them with their Shiretei (or chief Lama) at their head. He was in a covered sledge, the rest were on horseback. After the usual salutations, brother Swan told them who he was, and whither he was going, and then, producing some Tracts, presented one to the Shiretei, and afterwards supplied all the rest of the company who could read Mongolian. He met with other companies, in the same manner, and thus disposed of a considerable number of books. Common people as well as Lamas received them, and in some cases, with many expressions of gratitude. One man, who reads well, received a Tract, and said, as he mounted his sledge, "What a fortunate man I am to-day, to have met you and received a book. Had I not been to *Udinsk* with corn, I should not have seen you." Who that loves the Gospel, when he hears this, will not pray that that day may prove indeed to have been a fortunate day for this poor Buriat, by the Tract (which he received so joyfully) directing him, under the effectual teaching of the Spirit, to the Lamb of God which taketh away the sin of the world!

On reaching the temple, brother Swan found it shut up, and no houses being near it, as at most other temples, he drove to the tent of a Bratsky Commander,* where he was hospitably entertained till his departure on the following day. At the tent, a young man took a copy of the Mongolian Tract, and, in the presence of a number of persons, read the whole of the first part of it. When he had finished, brother Swan entered into conversation with him upon the subjects treated of in the Tract. It turned out that he had formerly received a copy of the Gospels, and having despatched a person for the book, it was soon produced. It bore evident marks of having been read. The black finger-marks, at the turning of the leaves, rendered it, in the eyes of a Missionary, a sight of no small interest. Another man, a stranger, who happened to come in while Brother Swan was at the tent, seemed at first very reserved and suspicious, and for a while said nothing. Many of the Buriats, unable at first to comprehend what can induce us to come and reside among them, conclude that it must be some interested and improper motive. Such was this man's idea, as appeared from the questions he put to brother Swan, as to our designs, circumstances, and the views entertained of them. At length, being fully satisfied that he was in a mistake, he said, "You must not go back to your own country: there is great need for you here."

Mr. Swan having rejoined Mr. Stallybrass at the Songol temple, thus proceeds:

During our stay many came to us, received our books, and conversed about the Gospel. It would be tedious to relate particular conversations. It may be stated, in general, that we commonly introduced our grand subject by asking, "If they knew that the soul was immortal—what would become of it after it left the body—if they were sinners—and whether they were afraid to die? To these last two questions they always replied in the affirmative. They trust for the pardon of sin to their making many prayers; but their fear of death still remains, and, indeed is universal among them. We took advantage of this to point out the insufficiency of their system to give them peace of conscience in the prospect of death and eternity. When we had exposed the futility of their arguments for a multitude of gods, &c. they would say "That is too much for our minds," meaning such subjects were beyond their reach. In fact they are in general very ignorant, even of the tenets of their own superstition, nor is it requisite according to their ideas, that they should know them, their duty consisting merely in reading prayers in an unknown tongue, and performing other bodily exercises, so that they are saved completely the trouble of thinking. On this account their religion is more suited to their indolence of mind, as well as depravity of nature, than one which addresses the understanding and the heart. Conversing one day with the Lama, in whose house we resided, upon the character of the true God as omnipotent, omnipresent, invisible, &c. he expressed an idea that we had not before heard from any of the Buriats: It was, that a man's shadow is God, who goes with him every where, and is always present, but only visible when the sun shines!

Mr. Stallybrass one day going into one of the smaller temples, was met at the door by a Lama, who told him he could not then be admitted, because the great Lama within was casting out an evil spirit. They were making a strange noise, beating their drums, &c. This restriction was not confined to Mr. Stallybrass, for some Lamas, who came immediately after him, were in like manner kept out. By pretensions to power over evil spirits, knowledge of future events, and such like

* The Buriats and other nations, under the dominion of Russia, furnish a certain number who serve under the name of *Cossaks*. This service is in lieu of tribute. The commander above mentioned has under him 600 men.

mysterious endowments, the great Lamas command the wonder and reverence of the deluded people. The Lamas draw up at the beginning of the year a kind of Kalendar, in which they point out all the fortunate and unfortunate days that will occur in the course of it. This they consult when they are about to undertake a journey, make a bargain, begin any piece of work or attend to any thing of importance.

We saw Lamas here, as well as at the other temples, who cut the wooden blocks for printing their prayers in the Torgut language. The board is usually about 15 inches long, and four broad. The letters are cut very neatly, and on both sides of the board. The lines are lengthwise, six on each side; a man can finish such a block in five or six days. There was a similar board, but of larger dimensions, and used for a particular purpose, hung up in our room. It measured 18 inches by 13, and was filled with repetitions of the words "Om-ma-ni-bad-me-hom," which signify something like "Lord have mercy upon us." It is used for printing on pieces of

with avidity, and received with gratitude by all. The editions of elementary books have likewise been of essential service in the schools and remote districts. Several Tracts are ready for the press.

We have baptized fifteen natives, who had been under preparatory instruction, and who were considered as proper subjects. Among them were Mahine and Lant, the principal chiefs of the island. There are also several candidates now under instruction, whom we intend soon to baptize.

We have observed with pleasure the improvement in the outward condition of the people, and their progress in civilization. Several of them have finished very neat plastered dwelling houses, with doors and windows, and are boarding their bed-rooms; many others, on the same plan, are now building. They have also erected a very strong and capacious place of worship, 90 feet by 60. It is plastered within and without, and the natives are sawing boards for the floor. Considerable progress has also been made in cultivation, many acres around us are enclosed, and stocked with food of various kinds. Useful tools, pit-saws, &c. together with paper and writing utensils, are in great request among them. The females especially are much improved in their habits and appearance. When they procure a few yards of foreign cloth, it is not, as formerly, carelessly bound round their loins, but made up into a gown; which gives them a much more decent appearance. Our sisters, have, by every means in their power, contributed to their improvement; and continually, at their respective houses, instruct in needle-work as many as they can get to attend, several of whom have made very considerable proficiency.

ABDOOL MESSEEH.

[This name will bring to the recollection of many readers of the *RECORD* the interesting particulars heretofore published of the faithful labours of this converted Hindoo, at Agra and other places in India.]

From the London Missionary Register.

The Corresponding Committee of the Church Missionary Society, in Calcutta, in their Third Report, bear the following testimony to this Native Laborer:—

Abdool Messeeh, continues to fulfil the utmost expectations of the Committee; and the testimony borne to the excellency of his general deportment, is such as the friends of religion would desire. Having left Agra at the invitation of the Committee, with a view to benefit his health by change of air, he is now in Calcutta. On arriving in March last, he without delay sought out a house convenient for the Native Christian Population, where he holds Public Worship in Hindostanee three times a week; and numbers of the Native Christians attend.

A friend of the Society has, for several years, labored in a quiet way to impart Christian Knowledge to these neglected Christians; and his labors have been attended with the happiest effects, in many cases. Understanding, for the most part, only a corrupt Portuguese dialect or Bengalee, no adequate means of instruction has as yet been provided for this class of Christians. Debased as too many of them are in their habits, and overwhelmed as a great proportion of them is with disease and poverty, no class of the Calcutta population claims more strongly the attention of the Christian Public; and the Committee hope that the beginning thus publicly made by Abdool Messeeh for the instruction of this class particularly, may be followed up by future Missionaries, and be productive of spiritual good to many.

Mr. Corrie writes, in May of last year:—

The most remarkable event, at this time, is the arrival in Calcutta of dear Abdool Messeeh. He is come among us with improved health, from the change of air; and with an improved character of piety and zeal. The Schoolmaster at Agra lamented his departure much; and our Friends, in every quarter where he has been, bear testimony to his Christian Character. He has a placid serenity and peace depicted in his countenance, which has struck our Friends here much: as, before, he had a strong shade of melancholy & anxiety depicted in his fine countenance.

We are purposing to send the Committee a portrait of him, done by an eminent artist. His spiritual portrait you will discern, in that he voluntarily left our house, for a little dwelling in the midst of the town, where he could assemble the poor Native Christians for Divine Worship.

After describing this class of persons, Mr. Corrie adds:—

I fear Abdool will not like to remain here. Climate, and distance from former connections, and language, are all against his staying; but I hope some other may be raised up to carry on this work.

The Committee having requested the communication of such particulars respecting Abdool as might be thought interesting, Mr. Corrie answers, in Sept. last:—

The circumstance of his being about to be ordained, will speak sufficiently for his Christian Character; while the same wisdom and decision which appear in his former Journals, still appear in all his conduct.

Being, some time since, up at Delhi, the King expressed a desire to see him; and, by the messenger who carried his message, sent a present. Abdool begged to know when the King would have him attend. In the mean time, the King's Mel-wee, or Confessor, represented the ill effect which it might produce to the interests of Islam, should His Majesty seem to favor Abdool. On this, the King sent word, that, on a certain day, he should go to worship at the tomb of one of his ancestors out of the city, where he desired

Abdool would be in waiting. Our Brother, however, conceiving, as he says, that the civil respect which he must, of necessity, pay to the King, might have been, by the spectators, construed into bowing down at the grave of the dead, declined the honor of being introduced to the King under such circumstances.

A short time ago, Abdool was going along one of the principal streets of Calcutta, when a Gentleman, seeing him pass, sent to invite him in, with a view to his speaking to the servants on the subject of religion. The servants, on being assembled, appeared very reluctant to hear. Abdool had no hope of doing them good, while so much displeasure was expressed in their countenances. To gain their favorable attention, therefore, he began with saying, that they were well aware how God had given the English the supreme authority in the land; and that they must confess, that, on the whole, they were a blessing to the country. "You have heard," said he, "for instance, how the English have imported Grain, and given it gratis to the farmers who would take it; requiring only a similar quantity of seed in return: so that, in some places, where advantage had been taken of this liberality, instead of one peck, they now grow ten." One of the servants answered, "Yes, he had heard so; and it was, doubtless, very kind on the part of Government." "And," continued Abdool, "you have also heard how the English have imported Horses, and given them to respectable landholders; requiring only that they should be allowed to purchase such colts, at a good price, as were suited for the cavalry." Another servant said, "Yes, he knew that; and, doubtless, the benefit to the country would be great." "Well," said Abdool, "in all this you must acknowledge the kindness of the English to their subjects. Having felt these advantages themselves, they wish to communicate them." "Yes," said one of the servants, "it is, no doubt, very kind of them."

"Well," said Abdool, "your Master having tasted the good fruit of the Gospel, is anxious that you also should share in it; but, I perceive, you are not pleased at being called in, and, therefore, against your will I will not detain you, or force you to hear." On this, one of them said, that, as they were brought together, they would rather he should read a portion of the Gospel to them: on which he began; and the effect was, that, in the following week, as he was again passing the house, two of them came running after him, to beg he would come in, and explain to them some more of the Gospel.

Abdool is anxious to return to the Upper Provinces, where he has passed most of his life; and professes his intention of itinerating much more than he did before. I have no doubt his journey has done him good in body and mind; and he has begun a work here, which I hope will go on.

When I found that Abdool's mind was not for remaining here, I sent for Nicholas from Chunar; who is arrived, and will be introduced by Abdool to many interesting little circles of usefulness, which have opened by degrees to our dear friend. Nicholas, from acquaintance with English, can consult Commentators and improve himself in Christian Knowledge, and is disposed to do so. He yesterday officiated in Abdool's Congregation; and the good Old Man told me this morning, that Nicholas far excels him in intelligence and manner also.

GRAND BASSA—WESTERN AFRICA.

AMERICAN COLONIZATION SOCIETY.

From the London Missionary Register for Sept.

Purchase of Land for a Colony at St. John's River.

In our last Number, we stated the intention of the American Agents to proceed down the Coast; and that they were to be accompanied by William Tamba and William Davis, two of the Church Missionary Society's Native Teachers. By Despatches just arrived, we learn that they have succeeded in their object.

Mr. Andrus and Mr. Bacon, with their two Native Friends, left Sierra Leone, in a Schooner, on the 22d of March. On the 1st of April, they reached the Bassa country. The old King, John, who received Mr. Gales very cordially on his visit to these parts, was dead. He had been succeeded by King Ben. On the 12th of April, King Ben and the Headmen held a Palaver with their Visitors; when an agreement was made for a quantity of land, to be held by an annual payment, or tribute, of two casks of rum, two casks of manufactured tobacco, one box of pipes, twenty pieces of cloth, and other articles. The King's son accompanied the Agents to Sierra Leone. William Tamba, on the return of the Schooner, was put on shore at the Plantains, and proceeded on another Journey among the Sherbro people.

The following extract of a Letter from the Rev. W. Johnson to the Church Missionary Society, dated Regent's Town, April 27, 1821, states some of the interesting circumstances under which the negotiation was brought to a successful termination:—

Last night I was agreeably surprised at the sight of Mr. Bacon, who has been down the Coast to the Bassa Country. William Davis also returned; and they were accompanied by the King's Son of that Country. William Tamba is gone again on a visit to the Sherbro People. "The Missionaries have succeeded in obtaining land; they have a sufficient quantity to begin a Colony in the Bassa Country. It appears that the King of that country is in earnest, or he would not have sent his Son; which may be taken as a token of his sincerity, in respect to his promise of the land. I cannot express what I felt, when the news reached my ears. A heavy burden fell at once from my mind, which has been there ever since I heard of the death of Mr. Cates; for he, humanly speaking, died in consequence of the fatigue which he endured in going to that country; and I was the cause of his undertaking the journey; for I first proposed it to him, and then urged a Special Meeting to be held for the purpose. But now I see, that had not Mr. Cates gone thither, the Missionaries would not have received land. William Davis produced the agreement which the King had made with Mr. Cates, and which opened the way immediately."

"The people were in the Evening School when William Davis and the Prince arrived. I took the prince to the School House; and, had our Friends in England seen the sight, they would have wept for joy. His Countrymen, who were standing in their respective Classes, left them without asking leave, surrounded the son of their King, shook hands with him in the most affectionate manner, and in-

quired after their relatives. Some leaped for joy when they heard that their Parents were alive; & the prospect of the Gospel soon sounding in their ears, caused such sensations as cannot well be described. David Noah heard that his Father and Brethren were all alive and well. William Davis said that he had seen some of those who had sold him; and who tried to hide themselves, being ashamed to look at him: the mistress of his last Master, (who sold him to the Portuguese,) when she saw him, ran toward him, and fell round his neck and wept: he heard also that his Mother was alive; but she was too far in the interior to enable him to pay her a visit this time: he, however, sent her a present, & word that he hoped soon to see her, and to have her in his family. Some of the people were so struck when they saw Davis, that they scarcely would believe that he was the same; as an instance of one returning, who had been sold out of the country, had never occurred before. Is not this a Joseph's case? Oh how wonderful are the ways of the Lord!"

"The Missionaries have agreed to settle on the shores of the Bassa Country, in the beginning of next Dry Season."

It was the intention of the Church Missionary Society, to embrace the first opportunity of entering on the promising field among the Bassa People, which Mr. Cates's visit had opened. The Society will greatly rejoice that American Christians have gained a footing there; and that its own previous researches and labours have led, in any measure, to the attainment of their object. The New Colony will serve as a point of support to the exertions of Native, as well as of American and English Christians, to diffuse the light of the Gospel on these shores.

As these circumstances have given new interest to Mr. Cates's proceedings with the inhabitants of the country where the American Settlement is to be formed, we shall extract from his Journal the chief particulars which occurred:—

"March 6, 1819.—At six o'clock, we proceeded to a small town at the bar of St. John's River. Davis read a few verses of the Second Chapter of Isaiah, and addressed the people. They were attentive and willing to hear, but could say nothing as to the probability of a person being allowed to settle among them as a Teacher."

"At two o'clock, we procured a canoe, and crossed the river in search of John White, the Headman, who was to conduct us to King John. After walking about three miles on the sand-beach, we arrived at a town of Kroomen and Fishermen. Here we learnt that John White's Town was some miles further on, but that he was gone to King John's Town to attend the funeral of a deceased Headman. We set off, therefore, for the King's Town."

We had not gone far, before a man came after us from John White, saying that he would meet us at a small town in the way. We proceeded thither, and found him waiting. He conducted us to King John's Town."

"King John's Town is about six miles from the sand-beach, in a fertile country. The soil appears good; & the land now in the midst of the Dry Season, there is plenty of grass to support the numerous cattle which graze round the town. The houses are generally circular, the roofs commencing at about three feet from the ground; many of them are carried up, in a conical shape, to the height of twenty or twenty-five feet; the top being defended by a turf of earth, on which a plant resembling house-leek grows. They are better built than any we have lately seen. Mud walls and matted floors are common."

"Our arrival was soon noised abroad; when men, women, and children ran together to look at the White Man. I was sitting in a large Palaver House, which in less than ten minutes was so filled with people, that the heat became quite oppressive; while the noise was such that a Stentor must have despaired of being heard. I was obliged to move into the open air, where I sat nearly half an hour to gratify their curiosity. It was amusing to observe the various countenances which surrounded me. Many of the men came to shake my hand; while the women pressed on the shoulders of the men, and thrust the children under their arms and legs in all directions, with various indications of surprise or fear. After the crowd of men and women had retired, the children seemed determined to indulge a little longer in the novel sight; and moved round me at a few yards' distance, to survey both back and front, as we would do a chained wild-beast."

"The approach of the king was now announced. Some mats were spread; and a wooden-seated chair, which had lost its back, was brought for him to sit upon. The King is a feeble old man; but possesses much better than I expected. He is dressed in a long robe of country-cloth, made in the Mandingo style; and had on his head a scarlet and blue cloth cap, ornamented with vandyke and tassels. By the help of a staff he was able to walk to his seat; and his sight was sufficient to distinguish me very readily. He inquired after my health, my name, and my business. Being satisfied on these points, he said he was glad to see me, and to hear what I told him. As it was getting dark, I deferred a longer interview till the morning; telling the King, that if he would then assemble his people, we would read the Book which we had brought, and talk to them about it. He cheerfully assented; and after a little more conversation respecting the places which we had visited, whence we came, and the doctrine that we taught he went away."

"The people then began to express their opinions about us. That we should have walked from Sierra Leone, seemed almost incredible; and in order to get rid of this difficulty, one man stated it to be his opinion, that I came down from heaven; which he thought, of course, a shorter journey."

"The King supplied us with a house; and, soon after, sent a large bowl of beef and soup; but as it had too large a portion of palm-oil for my taste, the men enjoyed the benefit of it. In an open shed, near the house appropriated to our use, was the unburied body of the deceased Headman, as they reported. Before we began our Meeting for Prayer, the people had assembled at this shed, with drums and hogs, howling and dancing in the extravagant manner which we had before witnessed. I expected that we should scarcely be able to hear the voice of prayer for their noise; but, before the first *Lytta* was finished, they heard us, and left their dancing to come and look at us: nor did they begin any more during the night, to my great comfort."

"March 7, 1819, Sunday.—The King sent word, that, by eight o'clock, he wanted to hear our Book. I went, therefore, with Tamba and Davis. We found him seated on a leopard's skin, on a mat on the ground, in a small court surrounded with houses, which were connected by mud walls, and thro' which there were three entrances. His head, in addition to the red cap, was now surrounded with an enormous quantity of leopard's teeth tied together. There did not appear less than two hundred, the weight of which must have been severely felt by his enfeebled neck. About thirty people were admitted with us, and the doors were shut. I read part of the Eighteenth Chapter of St. Matthew, and addressed them; Davis repeating, in Bassa, what I said. They were very attentive; and seemed thankful for the instruction given them, and much surprised at seeing a countryman of their own so far elevated above them. Having concluded, I told the King that I should like, in the forenoon, to speak to his people more publicly, in some place where all who wished might attend. He said he was willing, and should be glad himself to be present."

"I had not long returned to the house, before the King followed me; and having ordered his people to catch a small bull, he presented it to me, begging, that I would accept it, and order one of my people to kill it. I thanked him; but said as there would be much more than we could eat while it would be good, I would rather decline so bountiful a present. If that were the

case, he said, I should take as much as I liked, and he would take the rest. I again thanked him, but still declined; it being Sunday, I did not like that the men should be so employed. All, however, would not avail, but take part I must. The King therefore ordered his people to kill it; and, when dead, would not take a piece till I had chosen which part I thought proper. I complied, and took about a quarter, but he would make it up nearly half. He inquired whether our great knowledge was acquired at all by any particular diet. Being told that it was not; but that all which we knew naturally, others were equally capable of attaining by a little study; and that all which we knew spiritually, God could teach him and his people; he seemed surprised."

"It was twelve o'clock before we were ready for Morning Service, which we held in the Palaver House. I had no sooner entered, than the people flocked together in crowds, to hear the surprising things about which we talked: in a few minutes, the king came; when between 200 and 300 persons seated themselves around, and were silent beyond what I could have expected from such untutored people."

"We began by singing part of the nineteenth Psalm. I then prayed; and William Davis explained the meaning of each of these Services to them. I then read the Second Chapter of Genesis; and spoke briefly on the Creation of Man, in a state of happiness, and contrasted it with his present state; leaving William Davis to enlarge on these topics. Among other things, as a proof of man's departure from justice he stated their custom of killing the people of a whole town, if they can, for the offence of one man, and contrasted it with the justice and mercy enjoined by the Word of God; on which the whole congregation, who had hitherto been silent, set up two or three loud shouts, as if they had been electrified. On inquiry, I found that these were shouts of approbation, and meant that what we said was very good. As soon as silence was restored, Davis finished his Discourse; and, after singing the Hundred and Seventeenth Psalm, and paying, we concluded the Service; promising to meet them again before night, as they seemed still disposed to hear."

"At five o'clock, we had Afternoon Service. I read the third Chapter of Genesis; and explained to them the Fall of Man, and the curse of God incurred thereby; and then, directing them to Jesus as the all-sufficient Savior, concluded with Prayer. They were quite willing to hear, and professed to approve what was said. The poor old King especially, seemed desirous that himself and his people should have instruction."

"March 8, 1819.—They kept up drumming and dancing to a very late hour last night, and deprived me of rest. The King came early this morning, to ask after my health; and to tell me that he liked the proposal which I had made, of sending William Davis to teach them."

"Four or five times in the course of the day, I was called on to read to them; and their desire to hear continued unabated. They busied themselves in devising means of remembering the different parts of Scripture which I read. The King begged hard that I would stay till all his Headmen should have time to arrive and hear. Toward night I was seized with pain in the head, which prevented my going out again."

"March 9.—My head being much worse, I was obliged to keep my bed almost all the morning. About one o'clock I made an attempt to read to the people, but was unable to sit, and had to leave David to conclude."

"March 10.—I continued very unwell most part of the day; but toward night was a little better. I took the opportunity of going to the King, to hear his final determination, which he gave, by assuring me that he should be glad to receive and afford protection to William Davis, to live as a teacher among them. He requested that I would leave him a Book, to state what I had told him: with this I complied, and took down his answer in a Book for myself."

"I then told the King that I proposed to set out for home in the morning, to which he agreed. I had first thought of going to the next river; but, finding that King John's territory extended thither, as well as to a considerable distance northward, and as I had now seen most of the Headmen from thence, who all approved of our plan, I thought it unnecessary to prolong the journey."

"There is abundant room for as many Teachers as we can send them, and there appears a great disposition to receive them."

"March 11.—The King came early to see me, and bid me farewell."

"Soon after seven o'clock, we left his town, on our way back, having repeated our mutual desire for the instruction of the Bassa Country."

It is stated in a New-York Paper of August the 20th, that the Tract of Land purchased by the American Agents is estimated at between thirty and forty miles square. It is situated on St. John's River, about the 6th degree of north latitude. It is said to be healthy and fertile—lying high—and producing rice of an excellent quality, with all kinds of tropical grains and fruits, and very good coffee, cotton, and tobacco. The water is good, and the river furnishes the best fish and oysters. The purchase has been effected, it is said, on the most advantageous terms; the cost, in America, of the annual supply of articles agreed for in return for the land being about 300 dollars.

Return of Mr. Bacon, and Death of Mr. Andrus.

We regret to state that the Settlers have encountered another trial, in the death of the Rev. J. R. Andrus, and the return of Mr. Bacon. Mr. Andrus had it in contemplation to return to America, in order to state to the Government and the Society, his views of the measures which seemed necessary for the well-being and prosperity of the Colony. The plan was, however, changed, on the ill day previous to his intended departure; on the health, as it appears, of Mr. Bacon, rendering it necessary that he should return to America. Mr. Bacon accordingly left Sierra Leone, on the 16th of June, in an English vessel bound for Barbadoes, whence he proceeded to Martinique, and thence reached New York on the 19th of August. In the mean while, his late associate, Mr. Andrus had sickened and died. He was buried on Sunday, the 29th of July—"a great loss," says Mr. Johnson, "humanly speaking, to the Cause of Africa."

SERAMPORE COLLEGE.

The receipt is acknowledged of ten dollars enclosed by the Rev. Francis Wayland, Jr. of Boston. It was put in the contribution box of the First Baptist Church in that town: on the envelope was written, "for the Education Fund of the College of Serampore."

The subscribers, whilst acknowledging the receipt of the above donation, feel it their duty to state a few facts which vindicate the character of the Rev. William Ward of Serampore, from the various reports put in circulation against him. It was but a few days since they were informed by a most respectable member of the society of Friends in this city, that he had heard it confidently asserted in a circle of gentlemen, that Mr. Ward had carried off and misapplied the money collected by him in this country. On the contrary, so punctilious was Mr. Ward on this subject, that he drew on England for the amount of his expenses, in order that every dollar so generously contributed in the United States, might be invested here. He appointed gentlemen in the several towns he visited to receive money for him, and the whole amount was by his orders invested in the Canal six per cent loan of the State of New-York, in the names of Robert Ralston and William Stoughton of Philadelphia, and David Bethune and William Colgate of New-York, as Trustees; the interest to be remitted to India towards the support of the Native Missionary College at Serampore. A charge has also been brought against Mr. Ward and his apostolic brethren Drs. Carey and Marshman, of wishing to appropriate to their own use, or

retain under their own separate controul, the funds of the Baptist Missionary Society of England. The true state of the case is this: these three eminent men, after becoming acquainted with the deplorable situation of India, and having ascertained what they felt assured would prove the best means of ameliorating the condition of that country, viz. the education of Native Youth, and the employment of Native Missionaries, did devote themselves to the accomplishment of these great objects, independently of the general operations of the Missionary Society.—For this purpose, Dr. Carey was a Professor in the College at Calcutta, and by other avocations; Dr. Marshman and his lady by opening an extensive Boarding School; and Mr. Ward by managing a Printing establishment, were enabled to contribute annually, fifteen hundred pounds sterling each, towards a fund for missionary exertions under their own direction, for the introduction of religion and learning amongst the native population of India. The Evangelical Magazine, in noticing the return to England of Mr. Marshman last year, for the benefit of her health, also states, that the sums contributed by the three to the Missionary cause from her own industry for several years, made a total amount of nearly thousand pounds sterling.

This separate fund, earned by the sweat of their own brows, they kept distinct and under their own controul, not to be subject to the disposal of every Missionary whom the Society in England might choose to send out. All the funds raised by, and transmitted to India, were, as ever subject to the Society's direction. The Society, at one time, we believe, did prefer a claim to the direction of the funds earned by Messrs. Carey, Marshman and Ward, which these gentlemen resisted; and this has been made the foundation of all the misrepresentations respecting them. This misunderstanding, however, has been finally adjusted by the Society in England, and Mr. Ward; whose list of their individual contributions, as the fruits of their industry, forms one of the brightest ornaments of their elevated character, as stated by Mr. Wilberforce, to the British and Foreign Bible Society, in his speech at the annual meeting on the 6th May, 1820.

A vote of thanks was at that time offered to Mr. Ward, on a resolution proposed by the able President of that great Institution, seconded by his Royal Highness the Duke of Gloucester, and carried unanimously by the respectable and numerous meeting assembled in London on that day.

We believe in our hearts, that a purer man than William Ward, of Serampore, never existed. His heart, his life, the fruits of his industry, his indefatigable labors, are most disinterestedly devoted to the best interests of mankind. His whole deportment, his lovely example, his consistent christian profession, are constant impressive witnesses to all who know him, of the purity of his character.

Few individuals ever visited this country, who have left so pleasing an impression of their distinguished worth, as Mr. Ward has done among his Christian friends of all denominations, who had the happiness of enjoying his society; and no stranger could depart with warmer impressions of grateful esteem, sincere attachment, and high approbation of this country and its public institutions than he did—on this subject he expressed much, and appeared to feel more.

In England, William Ward is regarded with reverential esteem; and he has succeeded by his animated appeals, in raising public sentiment to the formation of a society there, for the improvement of India, which we trust, will be the harbinger of putting an end to the sanguinary and infant murders of that idolatrous country, to the saving of many thousands of lives annually.—Lord Teignmouth, the Bishop of Gloucester, Sir James Milnes, the Bishop of Burroughs, William Wilberforce, and many distinguished associates, patronize this Society; and have borne ample testimony to the correct representations, and salutary exertions of Mr. Ward in India. We envy not the feelings of the man who can cherish enmity to such a philanthropist.

DIVIE BETHUNE.
WILLIAM COLGATE.

New-York, 22d Nov. 1821.

BOSTON RECORDER.

SATURDAY, DECEMBER 1, 1821.

The Synod of Pittsburg, held their annual meeting on the 3d of October last; and on each day of their sessions, met at one of the Presbyterian churches in this city, at 6 o'clock, A. M. to engage in special prayer for the outpouring of the Holy Spirit on the churches under their care.

It was resolved, at this meeting, to establish a Theological Library, for the use of such young men as may wish to qualify themselves for the ministry, and who are not in circumstances to attend the Theological Seminary at Princeton, to be located for the present at Jefferson College, Canonsburg, under the care of Rev. Dr. McMillan, Theological Professor in that Institution.

It was also resolved to establish a semi-monthly or weekly publication, for the diffusion of religious intelligence through the bounds of the Synod. Rev. Mr. Andrews was appointed Editor, and a large committee raised to render him assistance by furnishing materials, &c. Though the Synod patronizes the establishment, the whole responsibility devolves on the Editor.

The state of religion is not so encouraging as in some years past. Yet general harmony in doctrine and discipline, pervades the churches. Benevolent societies are flourishing; Divine ordinances are well attended; Sabbath Schools and Bible classes are multiplied and improved; the monthly concert is generally, and well observed; accessions have been made to nearly all the churches; in some there has been special awakenings, and in the Presbyteries of Portage, and of Grand River, a special revival has recently commenced and extended to about eight congregations in each. But on the other hand, infidelity exists; in one place in an organized form, in other places, "under the name of Rational Christianity, retaining the same deadly hostility to the divinity of Christ, to the atonement made by his death and to all the distinguishing doctrines of Christianity." In most of the congregations lukewarmness prevails to an alarming degree—a spirit of slumber—conformity to the world—diversions and alienations among brethren. To remedy these evils, the Synod proposed a day of "humiliation, fasting and prayer" throughout their congregations, and another day they appointed to be set apart by each member of the Synod, for special devotional exercises for the revival of religion in their own hearts; and recommended to the ministers to go two by two, to visit all the congregations in their vicinity, for the purpose of arousing the sleeping and the dead by preaching, prayer, exhortation, private conversation, &c.

This Synod forms the "Western Missionary Society." The last year they employed ten Missionaries, the amount of whose services amounted to 17 1-2 months. The following is an extract from the Report of the Board:

When we cast our eyes over the wide-spread lands of this Synod, we see on every side of us, a pro-

FOREIGN NEWS.

LATEST FROM FRANCE.

By the arrival of ship *Marmion*, at New-York, from Bordeaux, Paris dates were received to October 8th. The dates in the Paris papers from Spain are to the 27th of September. Since the return of the King to his capital, and the meeting of the Cortes, the agitation which threatened Spain seriously has been dispelled. The King, it appears, is not placed in that very dangerous situation which many previous accounts led us to believe. The King and Queen took a long walk, on the 26th September, on the Prado, and were welcomed by loud acclamations. The troops of the line and the local militia of Saragossa have renewed their pledges to the King to protect his royal person with the last drop of their blood. The elections were about to commence, and pastoral letters from the Bishops, &c. exhort the people to make a wise choice in their deputies, as much depends on having good men.

The accounts from Barcelona represent the fever as not so alarming as reports had made it; however, on the 16th, 17th, and 18th, the deaths were 30 persons a day. On the 18th there were 400 sick.

At Tortosa, the accounts were much more distressing; there were hardly a third part of the inhabitants alive.

Malaga, Seville, Cadiz, and the neighbourhood, were said to be healthy.

Treite, Sept. 24.—The Captain of an Austrian vessel from Rhodes in 27 days, brings news that a Turkish squadron of 35 sail had been sent to sea the 10th of August, and that since that time no engagement had taken place with the Greek squadron. Another Austrian vessel arrived here from Solonica in 17 days, brought letters of the 3d of September, which declare that every thing was tranquil in that city. The Greek troops were in possession of Mount Athos, and of the tongue of land terminating at the city of Cassandra.

They write from Alexandria, Aug. 17, that the son of Ibrahim is to be sent into the Morea at the head of a powerful army to reduce the Greeks.

The accounts from the Continent still appear contradictory regarding the affairs of Russia and Turkey. At Warsaw they appear to be certain that the Turks will soon be attacked. They declare that Russia will commence hostilities upon Turkey.

Correspondence between Vienna and London has lately taken place on the subject of terminating the difficulties existing between Turkey and Russia.

Captivity of Carthage.—Advices from Carthage to the 3d of November, announce that Carthage had fallen into the hands of the patriots under Gen. MONTOLLO. This is a rich and important seaport city of New Grenada, with a population of 24,000 souls.—*Cent.*

The inhabitants of the town of Alhama, in the province of Grenada, having quarrelled with those of Zafaraula, in the province of Malaga, respecting the division of some lands, the former burnt the town of Zafaraula in the latter part of August.

British Establishment at Cape of Good Hope.—The former accounts of the new British colony, in Africa, established about 600 miles from the Cape Town, were very unfavourable. The season had been a bad one, and many of the colonists, who expected nothing but sunshine and "fountain," had become disheartened, and were desirous to return home.

But the government at the Cape had furnished them with fresh supplies; and the Governor, Sir D. Donkin, had paid them a visit, at Graham's town, Bathurst, and Pictet's location. He found that the best spirits prevailed among the settlers; that cottages were spreading over the face of the district; that some good houses were finished; and many of them had good gardens. A survey of the river Koule had been made, and a communication by water, from the Cape to within 120 miles of the principal town was expected.—On the 2d June, divine service was performed at Bathurst, by the Rev. Mr. Boardman, which was attended by all the settlers, and their visitors. "This assemblage," says the Cape Gazette, "paying public homage to the Deity, in a place which a twelvemonth since was a waste solitude, frequented only by wild beasts, was very striking and affecting."

Wednesday Evening Lecture.—Dec. 5, in Essex-Street Church.—Preacher, Rev. Wm. Jenks.

Names of the Ministers engaged to preach the Wednesday Evening Lecture in Boston; arranged according to their seniority. The list commenced on Wednesday last. The first gentlemen named agreed to exchange dates.

Rev. WILLIAM JENKS, Boston.

JAMES SABINE, Boston.

REUBEN EMERSON, S. Reading.

JOHN CODMAN, Dorchester.

SERENO E. DWIGHT, Boston.

SAMUEL GILE, Milton.

WARREN PAT, Charlestown.

RICHARD S. STORRS, Braintree.

DANIEL HUNTINGTON, N. Bridgewater.

ELENEER BURGES, Dedham.

ALVIN HITCHCOCK, Randolph.

WILLIAM COGNWELL, Dedham.

OTIS ROCKWOOD, Lynn.

BENJAMIN B. WISNER, Boston.

JONAS PERKINS, Braintree.

ELENEER GAY, Stoughton.

SAMUEL GREENE, Reading.

DAVID BRIGHAM, Randolph.

SEWELL HARDING, Waltham.

DEATHS.

In this town, Mrs. Abigail Spear, wife of Mr. Charles S. aged 25; Miss Hannah Richardson, 41; Capt. James L. Atkins, 34, late commander of the ship American Hero; Mr. David Baxter, 79, formerly of Woburn; Mr. James B. Hovey, 73; Mrs. Ruthy Lewis, 30, after a lingering sickness; Elizabeth W. child of Mr. Thomas Brewer, 3; Eliza, 1 y. only child of Mrs. Bachelder, 64.—In Andover, South Parish, Mrs. Elizabeth Osgood, 25.—In Barnstable, Mr. Michael Cullen, 26, a native of Ireland, and late of this town.—In Newport, R. I., Mr. David Jewett, 48, late of this State.—In Portsmouth, Madam Katherine Whipple, relict of the late Gen. William W. 90.—In Needham, Mr. Enoch Winch, 34. The circumstances of his death were extremely afflictive and ought to afford an instructive lesson to the younger part of the community, as showing that "in the midst of life we are in death." Some citizens of the neighborhood had been engaged in firing at a mark. As it grew dark a candle was placed to indicate more correctly the spot. The deceased being, as was supposed, at a safe distance, on one side of the mark, holding a lantern at his side, was fired at by mistake.

The ball, to the grief and astonishment of all present, entered near the hip, and after nearly two days severe agony, he expired.—In Concord, Mass. Mrs. Mary Hurd, 71, wife of Dr. Isaac H.—In Dorchester, Mr. Joseph Adams, 51. Drowned by falling from the bank of the canal while passing in the evening, from Boies' upper to lower factory.—In Medford, Mrs. Rebecca Blanchard, 62.—In Medway, Oct. 15, Mr. Asa Mixson, 54.—In Scituate, Hon. Charles Angell, 50.—In Andover, Mrs. Dorothy, the wife of Mr. Joshua Wilson, 70.—In East Sudbury, the widow Deborah Allen, 78.—In Lenox, Oliver Belden, Esq.—In Worcester, Mrs. Elizabeth W. Burling, late of Natchez, relict of Col. Walter Burling.—In Lancaster, Mr. Joel Osgood, 75.—In Warwick, widow Phebe Hodge, 61, consort of Rev. Levi H.—In Charlton, Col. Otis Farman, 29.—In Scarsmont, Capt. Peter W. Robbins, 20, eldest son of Nathaniel R. Esq. of Union.—In Groton, Mrs. Alice Woods, wife of Sampson W. Esq.—In Peru, widow Abigail Hathaway, 80.—In East Windsor, Conn. Mr. Gideon Burt, 42, formerly of Wilbraham, Mass.—In New-York, Isaac Berry, a native of Massachusetts, 25.

The Synod of North Carolina closed their last session October 1. They report that the Lord has been among them of a truth the last year—that the various means of religious instruction have been diligently improved—Sabbath Schools and Bible Classes are generally established—the Monthly Concert is well attended—Bible, Missionary, Tract, Moral, and Peace Societies are instituted. Special attention has been paid to the instruction of people of color, and many of them have been added to the churches. The Spirit of the Lord has been poured out on many of their congregations. The town of Hillsborough, the congregations of Eno, Little River, Cross Roads, Third Creek, Back Creek, Unity, Bethany, Concord, Buffalo and Alliance have all been graciously visited—numbers have publicly professed religion—others are hopeful converts, and many are anxiously enquiring the way to Zion. It is mentioned as a remarkable fact, and one deserving the notice of ministers, that almost all the converts were members of Bible Classes. The first Monday in December is appointed as a day of Thanksgiving for such distinguished blessings, and of special prayer for the further manifestations of Divine Grace in the conversion of sinners.

The Synod of Philadelphia met at Columbia, Penn. on the 31st Oct. Of 118 ministers only 38 were present. The Reports of the various Presbyteries were not encouraging. The third Thursday of December, was appointed to be observed as a day of humiliation, fasting and prayer, throughout their bounds.

Dedication.—The New Baptist Meeting House in Hallowell, Maine, was solemnly dedicated to the service of Almighty God, on the 21st inst.

Installation.—The Rev. Mr. Chessman, was installed pastor of the first Church and Society in said town the same day.

The first vol. of travels by the late Pres. Dwight has just been published. An extract on the subject of witchcraft is given in one of the N. Y. papers, in which it is stated that the first suspicion of witchcraft began in Springfield in 1645.

The Supreme Executive have ordered the execution of the sentence of death on Michael Martin, convicted of highway robbery, to take place on Thursday, the 20th December inst., between the hours of 10 and 2. It is probable the execution will take place at Lechmore's Point. The above order was communicated to Martin on Saturday, by Gen. AUSTIN, Sheriff of Middlesex, accompanied by Bishop CUYERREUX, and the information was received by M. without emotion.—*Centinel*.

We learn, that two of the convicts in the State Prison will be indicted at the next term of the Supreme Judicial Court in Middlesex, for the murder of one of their fellow prisoners, who they suspected of having given information of their late project to escape.—*ibid.*

Joseph Thompson has been convicted of the murder of Miss Maria Harrison, at Baltimore. He was a suitor to the deceased, and being jealous that her affections were fixed on another, he took occasion, when they were alone, to shoot her with a pistol, the having time only to exclaim, "O mother, Thompson is going to shoot me!" He then attempted to destroy himself, but failed.

In N. Carolina, Thomas Haswell, an assistant postmaster, has been convicted of purloining letters and money from the mail. He formerly enjoyed an excellent character; but yielded to temptation. His fall should caution all young men to resist lures to sin. Detection inevitably follows crime. Degradation and misery are the certain consequences.

Unfortunate Accident.—ISAAC WALKER and BAKER JONES, belonging to the town of Hanson, went on Wednesday the 21st ult. to Duxbury beach for the purpose of fishing and fowling; in the evening of the same day they went to a fish house near the beach, for the purpose of spending the night, where there were two other persons. Walker and Jones being seated on a bench, for the purpose of dressing some fish; a gun which but a short time before had been loaded with mould shot for wild geese, stood near the end of the bench on which the young men sat. The gun by accident fell on to that end of the bench nearest to Jones and instantly discharged; the contents of which went through the upper part of Jones' thigh, and likewise tore one of his wrists to pieces. Walker was instantly killed; the charge entered his left side and partly lodged in his neck; the remainder went through the wall of the house. Hopes are entertained of Jones' recovery. Each of the young men had families.—*Communicated*.

At Philadelphia lately, a Juror, a Member of the Friend's Society, being called upon to sit in judgment on a charge of Murder, prayed the Court to excuse him, inasmuch as his conscience would not allow him to pronounce a verdict of Guilty in any case, where that verdict was to be followed by the punishment of Death. After argument, the Court overruled the objection of the Juror, and the Attorney for the Commonwealth, ordered the Juror to be affirmed.—The Juror, for the reason he had given, refused to be affirmed, and the Court ordered him to prison for 24 hours.

A slave has been tried in Pennsylvania for killing his master and an overseer, from another State, who attempted to seize him. The slave was convicted of Manslaughter, and sentenced to the State Prison for nine years.

More than 15 Sunday Schools have been established at Baltimore.

A Society for the prevention of Pauperism has been formed at Baltimore.

A girl of 14 has recovered of a Mrs. De Voo, of Detroit, \$500, for ill usage.

The Medical University at Baltimore is expected to number 130 Students the present season.

A Mercantile Library Society is about to be established at Philadelphia.

A bill has been brought into the Legislature of Kentucky to give Mechanics a lien on the buildings they erect.

Between 40 and 45 brick buildings have been erected in Cincinnati, Ohio, this season.

State Prison.—According to a statement made by the Warden of the Massachusetts State Prison, it appears that the number of convicts in the prison on the 30th September last, was 282; of whom 40 are under sentence for life—56 are in prison for the second time,—10 for the third—7 for the fourth—and one for the fifth; 41 are colored persons, 51 white foreigners, and two females. Of these 202 are employed in productive labor; viz. 29 as weavers and winders, 14 cabinet-makers, 30 shoemakers, 10 brass-founders, 2 tin-workers, 5 smiths and filers, 8 coopers, 3 nail-makers, 5 screw-makers, 27 brush-makers, 68 stone-cutters, and 18 oakum-pickers. Of the remaining 73, one is in a cell, 19 in the hospital, and the rest are employed in various labors for the prison. The number received during the last year is 87.

The expenses of the prison for the last 12 months, amounted to \$32,769, and the receipts \$35,167, of which sum, \$21,578, was for sales of stone. The stock on hand is rated at \$23,340, which is less than the stock on hand last year. The actual expense of the prison for the year, including about \$3000 in the fall of stock, which is rated much lower than last year, has been \$4,390, besides the salaries amounting to \$23,900 paid by the Treasurer of the Commonwealth.

The New-Hampshire Baptist Domestic Missionary Society, received at their annual meeting, Oct. 15, monies to the amount of \$152, 57.

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In Beverly [Mr. Alexander Curcio, aged 78. In Dorchester, on the 21st inst. Jane Jacobs, 10 months; on the 27th, very suddenly, Sarah Maria, 3 years, children of Capt. Jacob Baron.

In Wells, Mr. Henry Farnell, of Philadelphia, aged about 40. It appears he had been at the Eastward for the purpose of vending a Masonic Chart, of which he was the Author—but unfortunately became sick and deranged.—In Hollis, Elder Timothy Holston.

In Whitestown, N. Y. Joseph Jennings Esq. 64. He served his country during the revolutionary war, and was in the battle of Bunker Hill in 1775, and at the capture of the Hessians in New-Jersey, in 1776.—In Charles Co's, Maryland, Capt. Thomas Jenkins, 71. During the revolutionary struggle, he was captured by the enemy and lay nine months a prisoner of war at New-York, on board the memorable *Old Jerry*.

In Cambridgeport, on Saturday evening last, Mrs. ISABELLA, wife of Mr. Josiah Hovey. By the dispensation of Providence, which in a sudden manner has summoned Mrs. H. from this state of cares and trials, a numerous circle of relatives and friends are called to deep and bitter mourning—her amiable disposition and kindness had gained the esteem of all who knew her. Although an husband and only child suffer an irreparable loss—yet they are not without the consoling hope that she has entered into the rest that remaineth for the people of God.—*Communicated*.

JOHN C. PROCTOR.

Corner of Union and Ann-Streets, opposite the Market, Boston.

HAS received by the *Parthian*, Atlas and Mercury, from Liverpool, his Fall Supply of BIRMINGHAM AND SHEFFIELD GOODS,

making his assortment very complete;—among which are—Trace and Halter Chains; Sad Irons; Fryings Pans; Hand, Bench and Smith's Vices; Anvils; Screw Plates; Shovels; Spades; Waffle Irons; Weights; Scale Beams; square head Bed Screws; brass and copper Warming Pans; Bullet Moulds; Gun Furniture; Patent Tea Boilers; Copper, sheet and cast-iron Tea-Kettles; Sauce Pans; fluted and double Grid-Irons; Steel-Yards; Fire Irons; Shovel Pans; brass case, knob, mortice, iron-rod, closet, fine plate, banbury, pad, trunk-chest, cupboard, bureau, book-case, box and till Locks; Commode Knobs; Clock-Balls; Bed-Caps; Door Rappers; Hat Hooks; Brass Cocks; brass and iron Candlesticks; Brass Nails; brass & iron Wire; Bell Pails; Bell Springs and Bell Wire; hand, table, house and sleigh Bells; Files of nearly every description; card-table, portable-leak, chest, H. H. and butt Hinges; Screws; Bolts; brass, bright and Nerfolk Latches; Box Rules; Chisels; Gouges; Plane and Plow Irons; Hammers; Pincers; Drawing Knives; Ship Scrapers; M & M and gilt Buttons; bundle and pound Pins; tea, bread, cheese and muffer Trays; floor, hearth, horse, cloth, and shoe Brushes; Gun Locks; Powder Flasks and Shot Belts; cotton, wool and horse Cards; Curry-combs; Curriers' Knives & Stones; table and desert Knives & Forks; carvers, bread and shoe Knives; Tannaria, iron & plated Spoons; sailors, sportsmen, pocket and Penknives; tailors, house and sheep Shears; Scissors; Razors; and Fleams; Britannia and block tin Pots; mill, cross cut and tenant Saws; hand, pannel, web, and back do.

Wrought and cut Nails; English L, blister, German, tub and cast Steel; brass Kettles; Cauldrons; Grates; Stoves; Sheet Iron; Sheet Lead; 3 tons soft bar Lead; U. S. and English Lt. Infantry Muskets; Rifles and Fowling Pieces; 124 casks Butts best tower proof Powder; 366 lbs. Cylinder, in Cannister and Papers; Bristol, crown and American Glass, from 6 by 8, to 12 by 16; 15 tons hollow Ware, &c. &c.

Dec. 1.

WATT'S IMPROVEMENT OF THE MIND, WITH QUESTIONS.

JAMES LORING, has just published and for sale, at his Book-store, No. 2 Cornhill, Boston, price 63 cents in sheep and lettered.—

THE IMPROVEMENT OF THE MIND. By ISAAC WATTS, D. D. to which are added QUESTIONS adapted to the Work; for the Use of Schools and Academies.

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts' *Improvement of the Mind*; of which the radical principles may indeed be found in Lock's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. Whoever has the care of instructing others, may be charged with deficiency in his duty if this book is not recommended." Dr. Johnson's Life of Dr. Watts.

Dec. 1.

SELF KNOWLEDGE, A Science to be studied. 2d ed. with questions.

JAMES LORING, Boston, has just published, *A Treatise on Self-Knowledge*; showing the Nature and Benefit of that important Science, and the way to attain it; intermixed with various Reflections and observations on Human Nature.—By JOHN MASON, A. M. To which are now added, QUESTIONS adapted to the work; for the use of Schools and Academies. Price 62 cents bound, and 37 in boards.

This standard little volume, comprehensive and judicious in its plan and arrangements, approving itself to the judgment of the most mature age and understanding, and happily adapted to the best improvement of young persons, being published in a cheap form, it is hoped that pious instructors of youth will avail themselves of the opportunity now presented, of introducing it into the Schools and Academies over which they preside.—The Questions in this edition are well adapted to facilitate the study of the valuable science of Self-Knowledge, and calculated to impress on the young mind those interesting sentiments with which the Treatise is so richly stored.

Dec. 1.

GEOGRAPHY MADE EASY.

JUST published by RICHARDSON & LORD, a NEW SCHOOL GEOGRAPHY, on an IMPROVED PLAN, and accompanied with an ATLAS, adapted to the work. By JEDIDIAH MORSE, D.D. and SIDNEY EDWARDS MORSE, A. M. Price of the Geography 87 cents, the Atlas 75 cts. coloured.

The aim of the Authors of this work has been to give such a view of Geography as will leave a deep and abiding impression on the mind. For this purpose, each Continent is introduced by describing all the great outlines—the mountain lines—the river lines—and other grand features. The principal points being thus fixed in the mind, the pupil is then led to a particular view of each country. In this part of the work, instead of a dry catalogue of names, thrown together without reference to any order, a connected view is given of each country;—such a view as is calculated to make the study interesting, and at the same time to leave durable impressions. The Work concludes with General Views, containing much valuable information on a great variety of interesting subjects, and calculated, by obliging the student to go over the world again and again for different purposes, to fix all the important facts more firmly in his memory.

The difference, both as it regards pleasure and profit, between the study of Geography on this plan, and the common method, can only be felt by those who have experienced both.

The present Edition of this Geography has been prepared with great labour and much study. Every sentence of it was sent to the press in manuscript.

To shew the value of this delineation of the Author's plan—but not more than is fulfilled. After referring to various parts of the work for our own satisfaction, as to the fidelity of the execution, we can say with confidence, that the reasonable expectations of the public will not be disappointed.

From the *Boston Recorder* of Sept. 29, 1821.

"Much is promised in this delineation of the Author's plan—but not more than is fulfilled. After referring to various parts of the work for our own satisfaction, as to the fidelity of the execution, we can say with confidence, that the reasonable expectations of the public will not be disappointed.

The publishers have prepared an ATLAS, consisting of eight MAPS, to accompany the Work. They are executed in a style of engraving, superior to what is common in Works of the same kind. The Map of the United States embraces all the new boundaries, and the country to the Pacific.

On the whole it is an exceedingly valuable Compend and as such is recommended to the use of families and instructors by WILLIAM JENKS.

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They will find the proposed arrangement preserved—the important facts stated with great perspicuity—and nothing inserted which could be omitted, without detracting from the value of the work.

"What has ever seemed to us a great deficiency in one of the most popular school Geographies now in use, is here supplied—viz. a description of boundaries and rivers. It has been thought by some, better to leave the scholar to settle these points, wholly by maps, without reference to book—but we do not believe the opinion correct, any more than we believe the best method of learning music to be, throwing away the staff. Maps are useful—and even indispensable—but verbal descriptions are equally so.

"In another and very important point of view, this work may fairly claim the superiority over all others of the kind, that have fallen under our observation—we allude to its accurate delineation of the moral and religious character of heathen nations, together with its condensed, but distinct statement of the variety and extent of means now in operation to bring the whole world under subjection to Christ. At the present period, information of this kind is essential to the perfection of any system of Geography. Every passing day increases its interest; and it will not be long before the religious features of the earth, will command the attention of the Geographer, as a primary, rather than a secondary object.

"We were pleased to observe on the Map of the United States, in the Atlas, accompanying the Work, the Missionary Stations of Brainerd and Elliot distinctly noticed. And most of the considerable Missionary Stations in the Old World, are found mentioned on the Maps of the several countries, so far as their size would permit.

"The Atlas is very handsomely executed. It is on a scale somewhat larger than is usual in Atlases designed to accompany so small a Work.

"Though the Work is professedly a 'new abridgement of the large Work by the same authors,' yet 'in truth it has as much claim to the character of an original production, as any Geography whatever.' 'Every sentence of it was sent to the press in manuscript.'—It is evidently 'the result of much labour and study,' and deserves to be patronized by the public, for the well digested mass of information it furnishes on all the common topics of the Geographer, and particularly for the light it throws on the moral condition of mankind."

Having examined, as extensively as our engagements would permit, "A new Abridgement of the American Universal Geography," by JEDIDIAH MORSE, D.D. and SIDNEY EDWARDS MORSE, A. M. we have no hesitation in saying, that we think it possesses great merit. With a labour which Authors rarely bestow on new editions, this Work appears to have been entirely re-written, and that with much care and ability. The simplicity and brevity of its style—the various and interesting matter which it contains—and the excellence of its arrangement, must make it very valuable not only as a school-book for youth, but as a convenient manual for occasional use to men of reading.

The *System of Questions* running through the Work, and the *General Views*, at its close, must greatly increase its usefulness to learners in Geography. The Map of the United States, which is given as a specimen of the proposed Atlas, is executed in a superior style of workmanship.

E. PORTER, Theological Seminary, } L. WOODS, Andover, July 19, 1821. } J. MURDOCK.

From the Rev. J. L. Blake, Preceptor of an Academy at Concord, N. H.

Having paid as much attention to the New Abridgement of Morse's Universal Geography as my other engagements would admit, I now inform you, that in my opinion, it is a work possessing peculiar merit. I say peculiar merit, because it unites, in the same volume, the essential advantages of its original plan, and of the more modern mode of teaching elementary Geography from the use of maps. The work being completely renovated, must commend itself much to its former patrons; and by the addition of the General Views and Questions secure to itself many new ones. The facts also so far as my means of information extend, seem to have been drawn from the most recent sources of geographical knowledge; and the Atlas is unquestionably one of the very best ever published in this country. I would not be thought as undervaluing the respective merits of other geographical works now much in use, some of which are deservedly popular.—I would make no particular comparison—considering, however, that every judicious attempt to facilitate the acquisition of geographical knowledge is deserving public patronage and public commendation. Your obt. servt.,

J. L. BLAKE.

Another testimony in favor of this publication is, that Gideon Hawley Esq. late Superintendent of the public Schools throughout the State of New-York, has recommended it for general introduction and use. And the following letter to the Senior Author, from the Superintendent, and Secretary of State, of the State of New York, is considered sufficient to establish the character of the Work.

Rev. and Dear Sir, Albany, Sept. 29, 1821.

I acknowledge with much pleasure the receipt of your "New Abridgement of the American Universal Geography," and the Atlas intended as a companion to the work—having devoted some time to the examination of both, I think I am enabled to pronounce upon their respective merits. Viewing them as works intended for the use of our Seminaries of Education, I consider them well adapted for that object, and deserving of public attention. The Geography in its abridged form, while it is calculated to instruct, will not fatigue the mind of the youthful learner, but prepares it for the reception of treatises more enlarged and extensive in their details.—Students should first be furnished with general ideas, and as they advance to maturity, the intellect becomes strengthened and fitted for more important and useful studies. The Atlas will fix upon the memory, by sensible objects the boundaries and situation of different States and Empires, and will enable the Student while reading their description, and history, to apply them more accurately to the Map lying before him—I shall be pleased in learning that these works are introduced into our schools, and that the labor you have bestowed upon them will be abundantly repaid by the harvest of usefulness they shall produce. Your most obedient servant,

Rev. J. Morse, D. D. J. V. N. YATES.

From the Rev. Wm. Jenks, Boston.

In the twenty second edition of "Geography made Easy," by the Rev. Dr. Morse and his Son, it may be said, without instituting invidious comparisons that the alterations have much improved the Work. The arrangement of subjects is more scientific and lucid—the matter is more condensed and represented in a more striking light than before. New matter is introduced, and especially of that kind, which most deeply interests the Christian philanthropist. It is accommodated with questions for the ease of an instructor, and the guidance of a pupil. And the information being regularly presented anew by "General Views," &c. made the subject of distinct enquiry, it is rendered more difficult for a pupil to fail of retaining it.

The Atlas accompanying the Work, besides other very useful Maps, contains one of the United States and their adjacent territories, which deserves commendation. It exhibits the course of the Missouri and extends to the Pacific Ocean, embodying the geographical information derived from the important tour of Messrs. Lewis & Clarke.

On the whole it is an exceedingly valuable Compend and as such is recommended to the use of families and instructors by WILLIAM JENKS.

The publishers have prepared an ATLAS, consisting of eight MAPS, to accompany the Work. They are executed in a style of engraving, superior to what is common in Works of the same kind. The Map of the United States embraces all the new boundaries, and the country to the Pacific.

POET'S CORNER.

For the Boston Recorder.
REDEEMING LOVE.

O for a seraph's harp to raise
Hosanna to the King of GRACE!
Who for our lives gave up his own,
To raise us to a heavenly throne.

Such kindness never was bestowed
On beings who their trial* stood:
They never knew forgiving love,
Or MERCY stooping from above.

When the apostate angels fell,
Quick they were hurled to a dreadful hell;
But sinners, of a humbler name,
Have endless life, thro' CHRIST THE LAMB.

*I. e. their probation in heaven, before they
were as divines suppose, confirmed in holiness.
Vide I. Tim. v. 21, Jude 6.
Boston, October 4th, 1821.

From the London Missionary Chronicle.
PRAYER FOR THE INFLUENCE OF THE HOLY
SPIRIT IN AID OF MISSIONS.

Who but thou, almighty Spirit,
Can the heathen world reclaim?
Men may preach; but till thou favour,
Heathens will be still the same:
Mighty Spirit!

Witness to the Saviour's name,
See them torture their own bodies,
Peace and pardon to obtain!
Shew them how the blood of Jesus
Cleanseth souls from every stain:
Gracious Spirit!

Let them peace and pardon gain,
See them, blind through superstition,
Worship fiends instead of God;
They will e'er insult the Almighty,
Till their hearts be thine abode:
Holy Spirit!

Lead them in the truth's blest road.
Thou hast promised by the prophets
Glorious light in latter days;
Come and bless bewild'rd nations,
Change our prayers and tears to praise;
Promis'd Spirit!

Round the world diffuse thy rays,
All our hopes and prayers and labours,
Must be vain without thine aid:
But thou wilt not disappoint us,
All is true that Thou hast said:
Faithful Spirit!

Soon thy great influence shed.

MISCELLANY.

DISSERTATIONS—No. XIII.

For the Recorder.
Can the benevolence of God be inferred from his natural attributes?

The perfections of God are manifested by his different works, and it is from the different character of his works, that we ascribe to him distinct attributes. We can form no conceptions of an infinite mind, except by an indefinite increase of our own mental faculties. All the language we employ respecting the divine Being, is the same we use in regard to the human mind. It cannot, then, be supposed, that, by divine attributes is meant any thing, which can exist separate and independent of the divine mind. Neither does our question involve the supposition, that the natural attributes of God may exist without his moral. It relates simply to the mode of reasoning. Can the benevolence of God be inferred, by conclusive reasoning from his natural attributes?—all of which may be comprised in infinite knowledge and power.

The question has been almost uniformly answered in the affirmative, and supported by various arguments. "God," it is said, "can have, no possible motive to be malevolent." But from what source does an infinite Being derive motives? Whatever the source may be, it is certain the motives which influence the divine mind, must be eternal; otherwise the divine Being is not immutable. But no other being animate or inanimate, except the supreme, has existed from eternity. All the motives of divine conduct must, therefore, be within himself.

But is there not, it may be asked, a fitness and unfitness, a right and wrong, in the nature of things? Admitting that there is, and that the nature of things is the only rule of divine conduct, this cannot imply, that the nature of things has been eternal. For the existence of things themselves depends on the eternal purpose of God. The inquiry still remains, what determined the divine mind to choose that things should exist as they now are, rather than different. No answer can be given, except that he was induced by his own perfections. The argument, then, that God can have no motive to be malevolent, amounts only to this, that external motives cannot influence him to be so. But it is equally true, that no external motives, independently of his moral perfections, can influence him to be benevolent. Whether he will exercise the one or the other must depend entirely on the character which he possesses. The whole argument, therefore, rests on the assumption, that God is benevolent, which is the point in debate.

Again it is said, "God must know that it is more glorious to himself, and more beneficial to his creatures, to exercise benevolence than malevolence." This argument like the former assumes the point in debate. For on supposition, that God were malevolent, though he might seek his own glory, yet it is certain he would not seek it by doing good. It also makes the happiness of the creature constitute the motive of divine conduct. But unless the Creator were already benevolent, it is not true that he must delight in the happiness of his creatures. If a malevolent being, he would delight in their misery.

Another argument for the affirmative of our question is, "that the only conduct which a Creator can view with pleasure from his creatures, must be attachment, reverence and obedience." Admitting that this is true, it does not, prove that the Creator who has formed beings to exercise these views and feelings, is benevolent. He might occasion the same by a deception respecting his true character. And on supposition that he were malevolent, it is certain, they would be produced for no other end than to increase their misery.—Were it true, that because God is infinite in knowledge and power, he must necessarily be benevolent, on the same principle we should conclude, that every finite being must be benevolent just in proportion to the extent of his natural powers. But we know this is not true respecting men, nor fallen angels.

BENEFIT OF PRAYER.

The benevolent RAIBERS, the founder of Sabbath Schools, called on a poor woman one day and found a very refractory girl crying and sulking. Her mother complained that correction was of no avail, and that an inflexible obstinacy marked her conduct. After asking the parent's leave, he began to talk seriously to the girl, and concluded by telling her, that as the first step towards amendment she must kneel down and ask her mother's pardon. The girl continued sulky. Well then, said he, if you have no regard for yourself, I have much regard for you. You will be ruined and lost if you do not begin to be a good girl; and if you will not humble yourself, I must humble myself, and make a beginning for you. With that he knelt down on the ground before the child's mother, and put his hands together, with all the ceremony of a juvenile offender, and supplicated pardon for the guilty daughter. No sooner did the stubborn girl see him on his knees on her account, than her pride was overcome at once, and tenderness followed. She burst into tears and throwing herself on her knees, intreated forgiveness, and what is still more pleasing, she gave no trouble afterwards.

GREAT INDIAN COUNCIL.

A general Council was held at the Seneca Reservation in September last, relating to the continuation between the Christian and Pagan parties.

The following is a brief outline of two of the speeches delivered on the occasion, given in a letter from Mr. Hyde, of Buffalo, to a gentleman in N. York.

September 27.—As I have not lodged my letter in the Post Office, I break the seal to give you some account of the Council now sitting in the Indian village near Buffalo. It is said, that there are nearly 400 Indians present. The subject of the Christian religion has been, and still is, debated with much warmth. I will sketch a faint outline of two speeches made yesterday and the day before, that you may see a little how they reason on both sides.

The day before yesterday, Strong of Cattaraugus, made a speech of several hours, abounding with ingenuity and eloquence, and containing a narrative of many facts. Among other things, he endeavored to show, that the white men, from the time of their first settlement in this country, had been pursuing a course inimical to the Indians, and tending to their ruin. He contended, that all the pretended plans for their benefit were only covered schemes to divide, distract, and destroy them. He also urged, that it was not the design of the Great Spirit that Indians should adopt the manners, or learn the religion, of white men. This, he said, was evident from the fact, that the attempt had not, in one instance, been prospered. Not one youth who had been educated, and a scourge to his people. Not one tribe which had listened to the instructions of white men, but was more debased, than those which had not been taught. He remarked, with much severity, on the conduct of the Christian party at Allegany, in drawing up a petition, soliciting the interference of the President of the United States in putting down all who would not relinquish paganism, and embrace the habits and religion of the Christian. He earnestly admonished the Christian party to abandon their ruinous course, and to return to the people and the God of their Fathers; and concluded with the fearful prediction, that, if they would not thus return, their village would become the seat of desolation and of slaughter.

Yesterday Billy and Robinson, of Buffalo, rose in reply. Robinson, in the course of his speech, spoke substantially as follows:—

We are told, that the whole conduct of the white men toward the Indians has been a course of enmity, designed for our destruction. In many things, I cannot discover enmity to the Indians, nor planning their destruction, in the conduct of white men. If this is the fact, they take a very strange and expensive way to effect it, which I, a poor blind man, cannot see through.

The four thousand five hundred dollars, which we are now met to receive, is a free gift from Government. It never cost us a cent. It is given to clothe our naked and destitute. It may be, that the Government is planning the destruction of the Indians, in this; but I am such a poor blind man, I cannot see it.

At the beginning of the war which separated this country from Great Britain, the United States counselled the Six Nations to sit still, and not to meddle in a quarrel which they knew nothing about. They would only get broken heads if they meddled with it. This may have been bad advice. Our fathers and grandfathers thought it bad advice, and took up the hatchet. Our king was conquered, and we with him. Our king skulked out, and left us to settle a peace as we could. He thought we were not only conquered, but had lost our lands; and he gave us land in Canada to flee to. But the United States said, "Sit still on your lands. We will be your friends." It may be that in all this the United States were planning the destruction of the Indians, and, through my blindness, I cannot see it.

Of late years, the Government of the United States is giving ten thousand dollars a year, and Missionary Societies are bestowing much money and labor, to enlighten Indians, and to teach them good things. It may be, that all this is to undermine and root out the Indians; but I must say, I am a blind man, I cannot see it.—*Amer. Miss. Reg.*

* Such a petition was prepared by the Christian party at Allegany, and brought to the Council for the approbation of the Christian Chiefs at Seneca. The petition, however, was arrested by the latter, who manifested, that, in their contest with the pagan party, the weapons of their warfare were not carnal.

A WELSH PEASANT'S FAMILY.

It was one of those poor huts that are thinly sprinkled by the sides of the hills, inhabited by peaters and shepherds. As we approached, first one and then two more fine children, almost in a state of nudity, run out to see what little *Turch* (the cur) could be so alarmed at. A stout fresh-coloured woman, with dark sparkling eyes and black hair, made her appearance, habited in a striped gown and flannel petticoat; who, seeing our condition, welcomed us, by the most inviting sounds in her language, to her little cot. It was partly formed by an excavation in the slate rock, and partly by walls of mud mixed with chopped rushes, covered with sags; and having a walled or basket-work chimney. The entrance was at the gable-end, facing the south-east, which was defended, during the night, or in very cold weather, by a wadded hurdle, clothed with rushes. A wall of turf (for fuel) served as a partition for the bed-room, furnished with a bed of heath and dried rushes in one corner. The furniture was such as necessity dictated; some loose stones formed the grate; two large ones with a plank across, supplied the place of chairs; a kettle, with a bake-stone for baking oat cakes, answered every culinary purpose; and two coarse earthen pitchers stood by for the preserving or carrying water and dog-dregel, the usual beverage of the family. On our making some enquiries respecting the neighbourhood, she expressed a wish that her husband had been at home, as he would have been able to have given us the desired information. "You have a husband then?" said I. With a smile of approbation upon her face, she replied, "Yes, blessed be God, he and his father before him were born here; and she was as happy as any of the great folk; and that he loved her and his children, and worked very hard, and they wanted for nothing he could get for them: he was a peater, digging peat in the adjoining moors, and carrying it for sale." Asking what wages he might get; she said, "that depended upon the weather; sometimes six shillings in the week, and sometimes three or four; that they had a little cow on the lease, and a few sheep upon the hills." "What assistance do you give?" said I. She observed, shaking her head at the time, that she could do but very little; her work was knitting, at which, with the assistance of her two eldest girls, one five and the other seven, if not interrupted, they could earn five pence a day; but that the younger children engrossed much of her time; and she soon expected another. No, my friend, recollect that they had to maintain a family of seven; a man, his wife, and five children! The mother looked in wealth, and the children, though thinly clad, ruddy and smiling.

"Want, alas! Has o'er their little limbs its liv'ly hue? In many a tatter'd fold; yet still those limbs Are shapely; their rude locks start from their brow, Yet on that open brow, its dearest throne, Sits sweet simplicity."

Indeed, there did not appear any thing like the misery and filth observable in the dwelling of many of the English poor, whose weekly income is four or six times as great. Though the floor was formed of the native rock, it was regularly swept with a besom made of reeds, bound with a band of the same; and the fuel was as regularly piled as bread on a baker's shelves. All appeared in or-

der; but the air of content apparent in the looks of this humble peasant and her family, put us all justly to the blush: and a series of superior blessings, too often abused or too often forgotten, rushed instantly upon our recollection, at witnessing so much reason and gratitude in the habitation of penury. If we had reason to be thankful, that we were not constrained thus to earn our bread, and live secluded amidst these mountains, we had still more so for the education which had given us greater degrees of knowledge, and, if not lost to ourselves, of greater happiness. We were anxious to know in what school she had learned so important a lesson. "Sir," she said, "we regularly go to yonder church, pointing to the hills; and, if it be bad weather, we stop at Mr. Jones' meeting by the way, where we hear much the same things. That all we have is the gift of God; and that, if we possess health and strength, we possess more than we deserve. If sensible of our utter unworthiness, we sincerely believe in the Redeemer, and, following his example, perform the duties enjoined us in his gospel, relying for assistance on his Holy Spirit; conducting ourselves with propriety in that state of life in which he has pleased God to call us, we shall, after death, change this poor uncertain life for a better, where we shall be forever happy; and the frequent intercession of our friends and neighbors, informs us daily this event can be at no great distance."—Astounded at so much good sense and piety, where I so little expected to find it, I exclaimed, "Just step into this humble cot, ye rich and gay, and learn that happiness ye so earnestly seek in vain; a happiness neither wealth nor pleasure can bestow."

OBITUARY.

Communications for the Recorder.

Departed this life at Berwick, Me. Nov. 12, 1821, the widow SARAH NEAL, aged 55 years.—Her mortal part is mingled with the "sleeping ashes of the dead, while her immortal spirit is gone home to an everlasting rest."

Like Deborah, she was a mother in Israel. She was about 50 years ago, hopefully renewed and sanctified by divine grace. She was a member of the congregational church in Berwick 43 years. She was a watchful, prayerful, and persevering Christian. She was fully persuaded that God would save all his saints, but at the same time, she wished to be as fully assured of her interest in the precious promises of the gospel, as she was of the immutable purpose of Jehovah Jesus, to save all that were justified by the divine operation of eternal love. "Whom he justified them he also glorified."

Her natural and acquired endowments were good and useful; but these were fading flowers which grew in nature's garden, or in the field of education, but never could be productive of good fruit to the glory of God.—But grace was implanted in her heart while young; it sprang up under the culturing influences of the Holy Spirit, and produced much good fruit, in her temper and conduct. "In this is my Father glorified that ye bear much fruit." Grace, is a plant of heavenly origin, this divine and immortal principle, "will survive the wintry blasts of death, and abound and flourish in the fair budgings, the perennial blossoms, and undecaying fruits of immortality."—She was fruitful in all Christian graces, and in good works for profitable uses which God has foreordained that we should walk in them. Her piety was rational and fervent, humble and sincere. She pleaded the intercession of her God and Saviour, for the acceptance of her poor and imperfect services, and his atonement for her whole salvation.

"God my Redeemer lives,
And often from the skies
Looks down and watches all my dust,
Till he shall bid it rise."

She was a nursing mother of the church of Christ, one of its firmest pillars and brightest ornaments. She loved "the habitation of his house and the place where his honor dwelleth." Until about a year before her death, she rode the distance of five miles (as often as her infirmities would admit) to worship her dearest Lord and Master in his holy temple, and to be a willing and happy guest at the table of the Lord. She was for some months, on the holy Sabbath, when able to attend public worship, led in and out of the sanctuary by some friendly arm that was extended in the most cordial affection to a dear and beloved sister in Christ. She outlived her husband, who died at an advanced age; he was a worthy member of the Society of Friends. She survived her dear children, with whom she expected to have spent the residue of her declining years, in the enjoyment of peace, contentment, and all personal, social, and domestic blessings. A more harmonious family I never knew. The only strife was, which should outdo the other in kind and benevolent offices. Her love was unkindled at the altar of God, and thence it might abate, it could never expire. Though some of her nearest and dearest connections in life, were of another persuasion, she mildly retained her attachment to the "good old paths" which she had chosen and found rest to her soul.

She was a Calvinist of the old school, for she was an "old disciple of the Lord Jesus Christ, the chief among ten thousand and altogether lovely." She often complained of her hard and sinful heart; but never did I know her to complain of her dear Lord. She was sure to introduce religious conversation at all suitable seasons. She knew when to speak, and when to be silent. If her minister neglected this duty, she was sure to "stir up his mind, and her own by way of remembrance." Christ was uppermost in her heart, the bleeding Cross was her theme, and the ground of her immortal hopes. Having served God, and her generation according to his holy and blessed will, she has fallen asleep, by a sudden stroke of death, and is only called home a few days before us. Dear Christian friends, why should we weep.

"Hail glorious gospel heavenly light whereby
"We live with comfort, and with comfort die."

Died, at Litchfield, Me. on the 15th November, of a fever, after an illness of ten days, in the 81st year of her age, Mrs. HANNA SMITH, (wife of Dea. Thomas Smith), leaving a husband, and 123 descendants, to mourn her loss. To an amiable natural disposition there was added the influence of the grace of God, to render her an endearing companion, an affectionate mother, and much esteemed friend. Though she had been but ten years a professor of religion, yet for a long course of time previous, those who were witnesses of her life and conversation, could not but "take knowledge of her that she had been with Jesus." She was one of the original members of the first congregational church established in the town, of which her children, grand children and relatives, formed no inconsiderable part. While her husband with his brother, without a church and without a minister, carried on the public worship of God in the little congregation for a quarter of a century unintermittingly, she was of no small aid by her example and influence in forming the female part of the society to habits of piety and virtue. Her age, experience and situation, and, more still, her delight in doing good, made her in an eminent sense, "a mother in Israel." Her son, which had long shone with brightness, brightened as it set. Her dying advice and exhortations were given with the earnestness of one that knew the worth of heaven, and with the composure of one that felt that she was going to her home. "Mark the perfect, and behold the upright, for their end is peace."

On the Sabbath following her interment, a funeral discourse was delivered, by the Rev. Mr. Lovjoy, to a large, attentive and deeply affected assembly, from Isa. iii. 10. "Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings."

—LINCOLN & EDWARDS of this town, propose soon to publish a handsome edition of Walker's Dictionary, for the use of Schools.

LAST WEEK'S OMISSIONS.

Death by Fright.—We sometime since noticed mention made of the death of a child in Virginia, occasioned by fright. The circumstances which led to this dreadful catastrophe were not of unusual occurrence. The child was playing with its companions, and was told by them, in sport, that a rag man was about to carry him off in his bag. Alarmed with fear, the child ran into the house, when the object of his terror, unfortunately also coming into the house, he uttered a shriek and instantly expired. This is not the first or only instance of the fatal consequences of fright upon children, and even upon adults peculiarly susceptible of fear. A case is now present to our recollection of a young woman, whose mind has been entirely unsettled and who has been doomed to a life of idiocy, by the unprincipled folly of a young man, who was endeavoring to make sport of her fears. Such conduct has no apology. He who is guilty of it, is in conscience as accountable for its consequences, as he who levels a deadly weapon and destroys the life of a fellow creature.

Reflecting upon the unfortunate fate of this child whose death we have just mentioned, will not prudent mothers, the guardians of infant children, abstain from the foolish, yet frequent practice of alarming the fears of young children? "We never hear the fond parent tell the naughty child "Be good, or I will give you to the rag-man," or "I will give you to the rag man," &c. without reflecting that these unmeaning threats may doom the little innocent to a life, made miserable by unnecessary fears, and perhaps unintentionally be the means of terminating its existence by a fate, similar to the one we have just recorded. The severest punishment that ever parental justice inflicted, would be merited compared with the possible result of this abuse of its natural timidity.—*Bost. Pat.*

"I wish (says a Correspondent) the Recorder was in the pamphlet form, as I don't like the appearance of reading a newspaper on the Sabbath." This reminds us of a circumstance, similar to which, perhaps, many others have taken place. "Deacon, the laborers say they are surprised to see you reading a newspaper to-day, and they should like to borrow it after you are done." "Tell them to come in, and I will read it to them." He then read to them the account of the "Remarkable Conversion of an Infidel," by Mr. Goldsmith, in the Recorder of the 1st Sept. last, and told them that there was a revival of religion among the newspapers, he thought those of them which had a religious character and detailed the interesting religious and missionary intelligence of the present day, had better be read by persons who spend their Sabbaths in idleness or worldly conversation, and they might borrow his paper any time when it was not in use.

A religious society has been recently established at Paris under government sanction, entitled the "Société de la Morale Chrétienne," its purpose is to apply the precepts of Christianity to the relations of social life; both Catholics and Protestants are amongst its supporters.

Naval School.—We learn, (says the Norfolk Beacon) that a school for the instruction of Midshipmen in elementary literature, and nautical science is to be opened immediately, on board the U. S. frigate Guerriere, at the Navy Yard Gosport. The school will be under the most rigid naval discipline; organized on the most efficient plan, and conducted by gentlemen in the naval service, well qualified for such a duty.

According to the catalogue of Officers and Students in Dartmouth College, the number of Students in the several classes of that institution is as follows: viz. Resident Graduates 8, Medical Students, 65, Seniors, 44, Juniors, 40, Sophomores, 35, Freshmen, 38. Total, 230—Members of the four classes, 157.

The number of students in Brown University, according to the Providence American, is 156, viz: Seniors 32, Juniors 30, Sophomores 44, Freshmen 50. It is stated that a new edifice for the accommodation of students, is to be begun in the ensuing spring.

A Difficulty has arisen in ascertaining whether new Subscribers, who pay in advance for the Recorder, wish the paper continued after the expiration of the year for which they paid. In some cases, Subscribers have been disappointed in finding their papers stop; in others, they have said they intended to take them only one year, when they have been sent more than a year. Our general rule is to continue the paper, unless it is ordered to be stopped when it is paid for; and we wish Subscribers would state distinctly when it is their wish to have the paper stop at the end of the time for which they pay in advance. If they find the Recorder continued longer than they intended, let them write their name, residence and the word Stop on the paper, and return it to the "Recorder-Office, Boston," and their wishes shall be complied with. *Recorder-Office, Nov. 24.*

FURNITURE—at unusually low prices.

GIRDLEY & BLAKE, being desirous to close the remainder of their fall stock of furniture by the first of January next, will sell until that time at 10 per cent discount from their former prices.

12 Grecian and common Sofas and Couches, 20 sets Brass Andirons, 100 high post beds, 6 Book Racks, 3000 lbs. Live Geese & common Feathers, 40 Bedsteads, 2 Easy Chairs, 15 Secretaries, 10 Work Tables, 4 Wardrobes, 12 Cradles, 3000 fancy and common Chairs, 40 high back, nursing & children's Chairs, 50 Grecian Card Pembroke and common Tables, 40 Sacking Bottoms, 200 Looking Glasses, 20 Copper and Brass wash and Tea Kettles, 10 warranted Timepieces, 1 bale Blankets, 14 Portable Desks, Fancy Brushes and Bells. ALSO, 30,000 feet Mahogany in the log—Plank, Joist and Boards. 15 gallons Copal Varnish. Nov. 24, Sw Warehouse 20 Cornhill.

MRS. JANE BLANCHARD,

At the head of Weymouth Landing,

RESPECTFULLY informs her friends that she has commenced her fall fashions for Velvet Hats, of all colors, which may be had on the most reasonable terms;—also, Variety of Green & Mourning Bonnets; Caps, Turbans, Ruffs, &c. An assortment of Fur Trimmings, and Black and Colored Cassimere Shawls; Black and Colored Nankin and Canton Crapes; Black and Colored Bombazettes, Lavantines, Sinchevs, and Sarsenets of superior quality; Silk and Tabby Velvets; Black Silk and Worsted Hosiery; Black Silk and Worsted Gloves; Ladies White Silk, and Beaver and Kid Gloves; Sachetins and Book Muslins; Edgings; Black and White Silk Laces for Trimmings; Garniture Ribbons; Waist Claps; Hooks and Eyes; High top and side Combs; with a great variety of other fancy articles. 6w* Nov. 3.

MUSIC TUITION AND BOARD.

M. R. S. TAYLOR, Professor and Teacher of Music, and Organist at the West Church, respectfully tenders his Professional Services to the Ladies and Gentlemen of Boston, in teaching the Piano-forte, Organ and Singing. Application to be made at the Franklin Music Warehouse, No. 2 Milk-street, or at his house in Leverett-Place, Green-street, West Boston, where a few young Ladies can be accommodated with Board, and have the use of his Piano-forte. Nov. 3.

A NEW ESTABLISHMENT.

S. ODIORNE, respectfully informs the inhabitants of Boston and its vicinity, that he has taken Shop, No. 54 Marlborough-street, three doors North of Miss Bent's, where he intends to constantly for sale, a complete assortment of those articles called for in Mourning; together with Bonnets and Caps suitable for the occasion. Her present stock consists of Bonnets of all the latest qualities, some of extra width; French strings 7-8 wide, a new article, very superior quality; Levantines; India Farnets; Fingert Nankin and Canton Crapes; Italian and French do.; Bombazettes; Fine and Common Mourning Gowns; do Calicoes; black silk Velvet; gentlemen's and ladies' Worsted Hosiery; do. do. silk and kid Gloves; Misses do; black and all widths; do. Braids; boys' Work Socks; variety of waist Claps; English and French Buttons; common Buttons; black and white Cambric of different qualities, suitable for the dead; lino and imitation white Crapes; do lace. A few Robes and will be kept ready made, of different sizes and sizes O. will be in the shop till ten in the evening and very early in the morning, to wait on those who may want any articles in her line. The goods have been selected with much care, and will be sold for a small profit. Those who may want her with a whole families mourning will a discount from the retail prices. Ladies are requested to call and examine the goods for themselves. If this establishment should meet patronage, all possible pains and attention shall be paid to replenish the stock with every article of the different prices and qualities, to suit the season. The Christian public by patronizing an Establishment, will indirectly promote that which lies nearest their heart. Goods and Persons from the country, especially, will find a saving of time in finding every article they want one shop. Wanted as above, a young Lady, of a good family, with the requisite qualifications, to learn the above business; and occasionally to wait on Customers, and make bills. One from the country would be preferred. The best recommendations will be required.

MERRIMACK ACADEMY.

THE Proprietors of the Merrimack Academy, the east Parish in Bradford, have the pleasure to announce to the public, that their building nearly completed; & that arrangements are now for commencing their first Term on the 23d Dec in December next. They have engaged as a teacher, Mr. Moore, a person whose respectable talents, religious character, and liberal education ensure him the confidence of the public; and pledge themselves that nothing shall be wanting on their part, to give their Academy all the advantages of similar institutions; and to render it a study of public patronage.

Tuition will be one dollar per month; board in the vicinity, from one dollar twenty cents, to two dollars per week. By order of Trustees. JEREMIAH STAFFORD, Secy. Bradford Mass. Nov. 1, 1821.

CROCKERY AND GLASS WARE.

ISAAC H. PARKER, No. 8, Central Street, for sale, received by the Jessie, from Liverpool packages of Earthen Ware, consisting of 6000 pieces of C. C. Plates, Twillers & Mug, Jugs, Bowls, Chambers, Teas, Dishes, Pipes, printed and painted Tea Ware, and Assorted Crates ordered for the country trade.

Also, a good assortment of Glass Ware on table terms. Nov. 1.

INSTRUMENTAL DIRECTOR.

JAMES LORING, No. 2, Cornhill, has just received a fresh supply of the Instrumental Director, containing Rules for all the Musical Instruments in common use, laid down in a plain concise manner. To which are added, a variety of Instrumental Music, of the richest and most popular kind extant; a part of which was never before published in this country.

As above, A New and Original Anthology, containing, price 12 cents each. Tagged with a variety of Thanksgiving Anthems. The 2d edition of Bridgewater Collection. The Old Colony Collection of Anthems, in No. 6 or in Volume No. 17.

TIN WARE MANUFACTORY.

Consignees-Street, near the Post-Office, Boston. JOSHUA EMMONS, Jr. returns his thanks to his Friends and the Public for the very liberal patronage he has received since he commenced business, and would respectfully solicit a continuance of their favors. He is keeping an assortment of the very best of Ware which will be sold as reasonable as can be put in town. Ware repaired in a faithful manner.

Brown's Philosophy of the Human Mind.

NOW in the Press of Flag & Gould, and will be published with all possible dispatch. It is sufficient to say in commendation of this valuable work, that many of the first characters in New-England have encouraged its publication by their subscriptions.

Persons holding subscription papers are requested to return them to the subscriber, before the 1st of January next. M. NEWMAN, Andover, Nov. 10, 1821. 6w

WE the subscribers having been appointed by the Hon. Wilkes Wood, Esq., Judge of Probate, for the county of Plymouth, Commissioners to receive and examine the claims of the creditors to the estate of BARNABAS CRIST, deceased, represented insolvent; hereby give notice that six months are allowed by said Judge of Probate, for the Commissioners to receive and examine the claims of the creditors of the said deceased. And that they will attend that service on Thursday and Saturday of December, January, February and May next, at the house of Nehemiah Lincoln, in said North Bridgewater, from 10 o'clock P. M. to 6 o'clock P. M. EXHAUSTED KINGMAN, Comptroller. NEHEMIAH LINCOLN, Secy. North Bridgewater, Nov. 22, 1821. 45*

NOTICE is hereby given, that the subject has been duly appointed administrator of the Estate of LUKE REED, late of Woburn, in the county of Middlesex, Yeoman, deceased, intestate, and has taken upon herself that trust by giving bonds, as the law directs. All persons, having demands upon the estate of said deceased, are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment to MARY REED, Administratrix. Woburn, Nov. 13, 1821. 45*

NOTICE is hereby given, that the subject has been duly appointed Administrator of the Estate of BENJAMIN TRAYER, late of Weymouth, in the county of Norfolk, Cordwainer, deceased, and has taken upon himself that trust by giving bonds, as the law directs. All persons, having demands upon the estate of said deceased, are required to exhibit the same; and all persons indebted to the said estate, are called upon to make payment to BAILEY WHITE, Administrator. Weymouth, Nov. 24, 1821. 45*

WILSON'S LIFE.

PERSONS holding Subscription papers for the Life of Capt. JAMES WILSON, are requested to return them to the Publisher, No. 14, Newbury-street, or to the Book-Store of Munroe & Francis. Nov. 24.

WANTED.—An active, intelligent LADY, or 15 years of age as an Apprentice, to learn the art of Book-binding. One who has lived in town would be preferred.—Inquire of the Printer. Nov. 3.